

THE  
CHURCHES  
OF  
CHRIST  
IN AMERICA  
AND FRANCE





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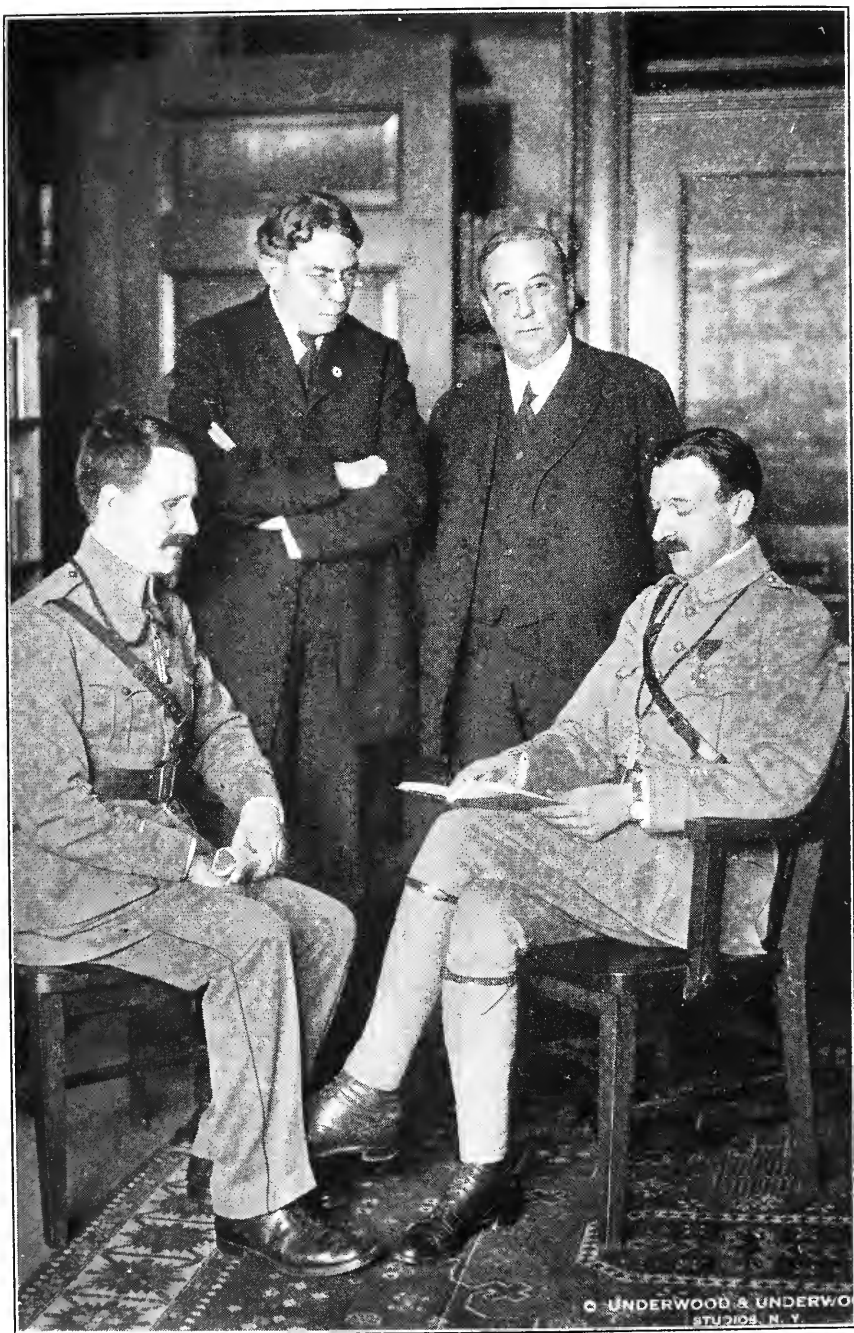




**The Churches of Christ  
in America and France**







CHAPLAINS MONOD AND LAUGA, with  
the President and General Secretary of the Federal Council.



*Federal Council of the Churches  
of Christ in America.*

# The Churches of Christ in America and France



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## FOREWORD

**T**HIS book comprises the messages given at the Aldine Club, New York, on the evening of Tuesday, January twenty-second, nineteen hundred and eighteen, when a representative group of American Christians gathered at the invitation of the Federal Council of the Churches of Christ in America to bid farewell to Captain Georges F. Lauga and Captain A. E. Victor Monod, Chaplains in the French Army, the official representatives sent by the French Protestant Federation of Churches to express the fellowship and appreciation of the French Protestant Christians to their brethren in America. Immediately upon their arrival in November, 1917, they began a tour through the country, speaking before churches, ministerial associations, civic leagues and universities, from the Atlantic to the Pacific Coast, and from New England to Texas. The welcome they received was spontaneous and their furlough was too brief to include all the cities

giving them invitation. In Denver Captain Lauga became critically ill as the direct result of the strain of trench-life but with expert medical care recovered and the tour was finished without further mishap. Both in New York and Philadelphia the Chaplains took part in the celebration of the Four Hundredth Anniversary of the Protestant Reformation.

On the day following the farewell gathering at the Aldine Club, Captain Monod and Captain Lauga sailed for France to join their regiments in the trenches. As we go to press, a cable from Paris announces their safe arrival.

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## I

### INVOCATION

**B**LESSED be Thy name, O Lord, our dwelling place in all generations, from everlasting to everlasting our God and Father. Our refuge and strength, our present help in trouble, unto Thee we chant our faith: "the Lord God omnipotent reigneth; we will be glad and rejoice in Him."

Our line is cast in the midst of the days when the foundations are rent asunder, when the mountains are hurled into the heart of the seas and the earth tossed to and fro as a hammock. Yet will we not fear, for in all our affliction Thou art afflicted and Thy presence is our salvation. Clouds and darkness surround Thy throne, yet Thou seest the end from the beginning and makest the wrath of man to praise Thee. Blessed and holy art Thou, O God. Give us of Thy wisdom and strength that we may walk in the light of our

deepest convictions; give us of Thy Spirit that we may love our enemies; give us of Thyself that we may magnify the cross of Christ our Lord and Redeemer.

We thank Thee for citizens of France who brought our fathers new courage in their struggle for liberty, and for these men of God who are with us today and for the messages they have brought us. We crave abundant blessing upon their labors, wrought amid much trial. We thank Thee for restoring them to health and now as they face homeward we commend them to Thy keeping. Let their lives be precious in Thy sight and establish them anew in their work in France. We thank Thee that we may bear one another's burdens and we beseech Thee for Armenia and Serbia, for Belgium and France and for all the lands despoiled and for that great nation, Russia. O God, our Father, bring again meat out of the eater and out of the strong sweetness.

Bless all who are yielding their lives for the defense of liberty and righteousness. Give them vision of the unseen, with valor for the flags that float above their heads; give them passion for the right with power to overcome



evil. Make them standard bearers for God and humanity and above their banners, as in their hearts, may they lift up the cross of Christ. Thou, who hast made of one all nations, hasten the day when the rulers of men shall be priests unto God, when brotherhood shall be established in the earth and peace grounded in righteousness and truth shall abide among all men.

May the passions of war be swallowed up in the love of Christ and have mercy upon our enemies. Open their eyes that they may see how great sinners they have become against their own souls. Thou, whose punishment is so often pardon, whose revenge is so often redemption, whose rebuke is worth more than the praises of friends, Thou, who art rich in mercy, grant us forgiveness for our sins, cleanse our hearts from evil and enrich us with grace and wisdom to destroy the things that rack us, that the things which cannot be shaken may appear and abide.

We bless Thee for the Federal Council of the Churches of Christ in America, and for the Unions formed in and for France and Belgium to rebuild churches and homes and schools in these sadly broken countries.

Clothe with grace the men and women thus enrolled in a common service for Christ and the people. Here and in the lands across the sea abundantly favor the plans made for the forwarding of this great work.

Thou God of peace, who brought again from the dead our Lord Jesus the great shepherd of the sheep, with the blood of an eternal covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight through Jesus Christ, unto the glory of the Father and the Son and the Holy Spirit.

Our Father which art in heaven hallowed be Thy name; Thy kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation but deliver us from evil, for Thine is the kingdom and the power and the glory forever, Amen.

## INTRODUCTION OF THE DELEGATES

REV. CHARLES S. MACFARLAND

*General Secretary of the Federal Council*

**T**WO years ago, with the counsel and advice of the officers of the Federal Council, I carried to our brethren of the Protestant churches in France a message of sympathy and goodwill and spent some time with them in prayer and conference. I had the opportunity of witnessing their brave efforts, their unquenchable spirit and of learning something of their moral and spiritual influence in the nation.

In interviews with men high in the counsels of state, I was given earnest testimony regarding their service in the nation. Indeed, it was clearly evident that through the devotion of the chaplains in the army and the spirit and work of the churches, the attitude of the French government and the French people towards religion had become more

deeply sympathetic. This testimony came from such men as the Premier, M. Briand, and the Minister of Finance, M. Ribot. Indeed, I found at the premier's right-hand, as his chief counsellor, André Weiss, President of the French Protestant Committee.

As the result of that conference, upon my return I recommended that our churches help these brethren to continue their work by gifts of money, as well as by prayer and expressions of sympathy and during the past two years the churches have made, not an adequate but, perhaps, a fair response. In any event, it has been sufficient to win the deep gratitude of our French brethren. Constant fraternal correspondence has been continued since that time, which has been recorded in our annual and quadrennial reports.

In November, 1917, they sent to us these two beloved brethren. It has been our privilege to bring them into conference with the official leaders of the churches located here in New York, to hold daily conferences with them in our own offices, to introduce them through the various church federations and ministerial associations to the churches and Christian people in Poughkeepsie, James-

town, Buffalo, Pittsburgh, Detroit, Cincinnati, Chicago, Minneapolis, Kansas City, Omaha, Memphis, Dallas, Fort Worth, Denver, Salt Lake City, Seattle, Portland, San Francisco, Los Angeles, St. Louis, Philadelphia, Boston and Washington, and to present them to the officials of our government at the national capital.

One of them, worn by his faithful service in the trenches, fell by the wayside at Denver, where the church federation, in cooperation with the Christian people of Denver, had the privilege of ministering to his needs.

Captain Monod was with us at the annual meeting of the Executive Committee in Cincinnati, stirring us by his words and helping us by his personal presence.

As the result of the conferences and correspondence of these two years and especially of our consultation with these delegates together with Dr. Henri Anet, Delegate of the Franco-Belgian Evangelization Committee, there has been constituted a Joint Committee uniting all the Protestant bodies in France and the religious bodies carrying on work in France and Belgium, called the United Committee on Christian Service for Relief in

France and Belgium. Its purposes are three-fold:

1. To conserve and develop the Evangelical Churches and Missions in France and Belgium;
2. To further the interchange of thought and life between the religious forces of these three nations;
3. To render moral and financial support to the Evangelical Institutions and to the people of France and Belgium.

The United Committee represents the following organizations:

FÉDÉRATION PROTESTANTE DE FRANCE

Comité Protestant Français

Comité Protestant d'Entr'Aide

Union Nationale des Eglises Réformées  
Evangéliques

Union Nationale des Eglises Réformées

Eglise Evangéliques Luthérienne de France

Union des Eglises Evangéliques Libres

Eglise Evangélique Méthodiste

Union des Eglises Baptistes

Mission Française Eglise Méthodiste Episcopale

Société Centrale Evangélique

Eglise Chrétienne Missionnaire Belge  
Mission Populaire Evangélique (McAll)

COOPERATING BODIES IN THE  
UNITED STATES

American McAll Association  
American Huguenot Committee  
American Baptist Foreign Mission Society  
Methodist Episcopal Board of Foreign Mis-  
sions.

Captain Lauga and Captain Monod are here, on the eve of their departure to our brethren in France, to their regiments in the trenches, and not only that but to our own boys "over there."

They came to us with these records of high attainment and faithful service:

ALFRED ERNEST VICTOR MONOD, of fourfold pastoral descent in the Reformed Church. The first of his pastor ascendants Gaspard Joel Monod, ordained in Geneva 1742, was a minister in Guadeloupe (Antilles), 1759-1762. Grandnephew of the well-known French preacher, Adolphe Monod.

Born in Algiers (French North Africa), March 27, 1882. B. Lit. 1899, Lic. phil. 1901, B. Div. 1905, Lic. Div. 1910. Has studied in the Universities of Toulouse and Montauban, Marburg in Hessen (Germany), Aberdeen (Scotland), where he was Assistant French Lecturer. Has been assistant Pastor in the Reformed Churches of Pau, Rouen,

Paris. Ordained in Paris, Sept. 23, 1906. Pastor of the Reformed Evangelical Church of Pontarlier, near the Swiss frontier, 1906-1911, and of the Church of the same connection of Enghien-les-Bains, near Paris, since 1911. Appointed lecturer of Systematic Theology in the Seminary of the Paris Board of Foreign Missions (1912).

**DURING THE WAR:** On the 5th of August, 1914, called as hospital attendant in a Surgery ward in Paris. Chaplain in the Navy on the hospital Ship "Tchad," August, 1915. The Dardanelles, Salonica, Albania (during Serbian retreat), Mytilene, Lemnos, Corfu, Tunis and Algeria. Chaplain in the Army since June, 1917, with a Division of troops from North Africa.

**AUTHOR:** "The Persecutors and the Martyrs," an essay of religious psychology, 1905; "The Problem of God," an historical essay, 1910; "De titulo Epistolae vulgo ad Hebraeos inscriptae," 1910; Contributor to Mags. "Revue de Théologie," "Foi et Vie," "Christianisme au XXe Siècle," etc.

He married Mlle. Germaine Bouvier in 1906. Four children complete his home.

**GEORGES LAUGA**, born in Montcaret (Dordogne), December 18, 1879; grandson of Eugene Casalis, missionary in Basutoland (South Africa), son of the late Henri Lauga, pastor in Rheims, delegate of the Protestant Churches to the Churches of Madagascar (1896). College studies in Rheims. B. Lit. Paris University, 1896. Student in Montauban, Faculty of Theology, 1897-1902. B. Div. Toulouse University, 1902. Student of Laws (eight terms) Bordeaux University.

Pastor of the French Church, Edinburgh (Scotland), 1902-1903. Ordained in the Reformed Church of France, June 8, 1903. Pastor of the Reformed Church of Port Ste. Foy (Dordogne) 1903-1909. Pastor of the Reformed Church of Rouen since 1909 and President of the Presby-



tery of that City. Member of Rouen Auxiliary Committee of the Paris Board of Foreign Missions.

DURING THE WAR: Field Ambulance attendant in the 8th D. I. Military Chaplain in the 130th D. I. Lorraine, Verdun, (twice), slightly wounded and cited at the Order of the Brigade, awarded the Croix de Guerre; Argonne, Hauts-de-Meuse, Woivre, Chemin-des-Dames.

AUTHOR: "Psychology of Religious Revivals"; "The Workman of Christ and his Visions"; "The Enemies of Youth"; "Dost thou know the peace the Gospel gives?"; "Toward the Light," (sermons); "How to come out of the Necropoles, or how to Evangelize"; "In Time of War," (ten sermons delivered in St. Eloi Church, Rouen, 1914-1915). Contributor to Mags. "Revue du Christianisme Social," "Foi et Vie," "Journal des Missions," etc.

He married Mlle. Paule Thenaud, of Port Ste. Foy. He has three children.

CITATIONS: General Toulorge, Commanding the 130th D. I., has cited at the Order of the Brigade: Laugel Georges, Chaplain of the Division. Being present in 1916 at three different times in a conspicuously active sector of Verdun, has gone every day to the first line, that he might bring the men moral comfort, and has not wavered in exposing his life, giving thus in the midst of danger a fine example of coolness and courage.

It is a joy to present them this evening.

# THE MESSAGES FROM FRANCE

COMITE PROTESTANT FRANCAIS  
102 Boulevard Arago  
Paris (XIVe)

Paris, Le 1er Octobre 1917.

## MESSAGE AUX CHRETIENS D'AMERIQUE

Le Fédération des Eglises Protestantes de France, le Comité Protestant Français, qui représentent toutes nos églises et toutes nos œuvres religieuses, recommandent au cordial accueil et à l'appui des Chrétiens d'Amérique nos deux délégués, M. le pasteur Georges Lauga, aumônier militaire, et M. le pasteur Victor Monod, aumônier de la marine.

Leur mission, qui est purement fraternelle, a pourtant des buts précis.

Nous désirons communier avec vous dans la foi et dans les grands souvenirs historiques où se retrempe nos énergies lorsqu'il faut combattre pour conserver l'héritage de nos pères.

Nous voudrions établir entre vos églises et les nôtres des liens intimes, une alliance indissoluble, se manifestant par des visites régulières, par des envois d'étudiants, par des échanges de publications; tout cela devant nous permettre de suivre le mouvement religieux, théologique et social de nos milieux respectifs, et de donner des bases à une organisation d'entraide, en vue de coopérer à la solution des problèmes de demain.

Nous voulons aussi exprimer notre reconnaissance pour vos secours de guerre, notre joie à vous sentir avec nous

pleinement et jusqu'au bout dans la lutte pour le droit, et notre fierté lorsque nous voyons prendre rang, parmi les glorieux défenseurs du sol de notre patrie, vos nobles et bien-aimés enfants, le meilleur de vous-mêmes.

Pouvions-nous mieux faire que de vous envoyer à travers l'océan deux de nos fils, deux de nos pasteurs? Ils ont servi nos églises fidèlement dans le ministère pastoral; ils ont été les témoins de l'Evangile auprès de nos soldats dans les tranchées et auprès de nos marins en haute mer. Dieu veuille que leur activité au milieu de vous soit utile et bienfaisante!

Fortifions-nous mutuellement dans nos combats, dans nos sacrifices, pour que les opprimés reçoivent réparation, pour que la liberté leur soit rendue, pour que la bonne volonté et la justice triomphent dans un monde pacifié; nous voulons que l'amour chrétien soit le ciment d'une société nouvelle des nations, où les disciples du Christ seront, selon la parole du prophète, les "réparateurs des brèches, ceux qui restaurent les chemins, et qui rendent la terre bonne à habiter."

(signé) E. GRUNER,

*Le Président du Conseil de la Fédération Protestante de France, Ingénieur Civil des Mines, Officier de la Légion d'Honneur.*

(signé) ANDRE WEISS,

*Le Président du Comité Protestant Français, Membre de l'Institut, Officier de la Légion d'Honneur, Professeur de Droit International à l'Université de Paris.*

(Translation)

Paris, October 1, 1917.

MESSAGE TO THE CHRISTIANS IN AMERICA.

The Federation of the French Protestant Churches and the French Protestant Committee, which represent all our

churches and all our religious works, recommend to the hearty welcome and help of the Christians in America our two delegates, Pastor Georges Lauga, chaplain in the army, and Pastor Victor Monod, chaplain in the navy.

They are coming on a purely fraternal mission, with definite aims.

We desire to enter in fellowship with you in the faith, in the great historical memories in which our energies find a new spirit when we have to fight for the maintenance of our fathers' heritage.

We should like to establish, between your churches and ours, intimate links, an indissoluble covenant, by means of regular visits, mutual sending of students, exchanging of publications, which would allow us to follow the religious, theological and social movements in our respective circles, and to give bases to an organization of mutual help, with a view of cooperating in the solving of the problems of tomorrow.

We want also to express our gratitude for your war relief, our joy in feeling you are with us fully and to the end in the struggle for the right, and our pride when we behold your noble and beloved sons, the best part of yourselves, taking their ranks among the glorious defenders of our native soil.

Could we do any better than to send you, across the ocean, two of our sons, two of our pastors? They have been faithful servants of our churches in the pastoral ministry; they have been witnesses to the gospel among our soldiers in the trench line and among our sailors on the high sea. We pray God that their visit among you may be useful and full of blessing.

Let us mutually strengthen ourselves in our struggles and in our sacrifices, that the oppressed ones may receive reparation, that liberty may be restored to them, that goodwill and justice may be triumphant in a pacified world.

We want Christian love to be the cement of a new society of the nations, in which the disciples of Christ will be, according to the words of the prophet, "The repairers of the breach, the restorers of paths, and those who make the land goodly to dwell in."

(Signed) E. GRUNER,

*President of the Council of the Protestant Federation of France; Civil Engineer of the Mines; Officer of the Legion of Honor.*

(Signed) ANDRE WEISS,

*President of the French Protestant Committee; Member of the Institute of France; Professor of International Law in the University of Paris; Officer of the Legion of Honor.*

#### MESSAGE FOR THE ANNIVERSARY OF THE PROTESTANT REFORMATION

Paris, le 23 Septembre 1917  
41, Boulevard, Raspail.

MONSIEUR LE PRESIDENT ET HONORE FRERE:

Au jour où les églises d'Amérique célébreront l'anniversaire quatre fois séculaire de la Réformation, nous nous unissons à vous en pensées et en prières dans un sentiment de profonde reconnaissance envers Dieu. Comme nos grands ancêtres, nous dirons: "à Lui seul soit la gloire," *Deo soli gloria* mais nous le bénissons d'avoir suscité, dans des temps de ténèbres, des témoins qui ont fait resplendir la lumière de son Evangile. Ne regardant qu'au Christ leur seul chef, par la noblesse du caractère, la droiture de la conscience, l'ardeur de la piété, le zèle de la vérité, l'inflexible courage, ils furent des ouvriers de la grande œuvre de la Réformation au XVI<sup>e</sup> siècle.

Depuis, quatre siècles se sont écoulés et la plus sainte des victoires a récompensé leur vie consacrée à la plus sainte

des causes, celle que proclamait la première confession de foi de nos pères "maintenir l'honneur de Dieu en son entier" et par là même les droits sacrés de la conscience religieuse indépendante des puissances humaines.

Fidèles de cette église réformée de France, dont on a pu dire que par ses souffrances elle a été la mater dolorosa des églises de la Réformation, dans cette communion de pensées, nous ne pouvons oublier, surtout en des circonstances si mémorables, que nombreux parmi nos ancêtres, furent ceux, qui fuyant la persécution, vinrent demander à l'Amérique la liberté de leur conscience.

Les Huguenots de France ne pouvaient être que les frères des Puritains des Etats-Unis. Cette fraternité a uni nos églises et elle se révèlera plus puissante que jamais, dans ces jours solennels où nos soldats étroitement unis sur les champs de bataille, combattront fidèles à l'esprit de la Réformation, pour vaincre le despotisme en assurant la liberté et l'indépendance des nations.

Veuillez, Monsieur le Président, en souvenir de la célébration du quatrième centenaire de la Réformation, accepter un ouvrage consacré à l'activité religieuse du Protestantisme français au XIXe siècle et le recevoir aussi comme un témoignage de nos sentiments aussi fraternels que distingués.

(Signé) FRANK-PUAUX,

*Président de la Société de l'Histoire du Protestantisme Français.*

*(Free Translation)*

THE MESSAGE OF THE FRENCH PROTESTANT CHURCHES AT  
THE CELEBRATION OF THE  
FOUR HUNDREDTH ANNIVERSARY OF THE REFORMATION.

At the time when the churches of America are observing the Four-hundredth Anniversary of the Reformation, we unite with them in thought and prayer, with a feeling of

profound recognition of God. As our great ancestors have said to us, "To Him alone be the glory," who through them reflected the light of His gospel. Looking to Christ as their only leader, by the nobility of their character, the rule of conscience, the ardor of their piety, devotion to truth, and unyielding courage, they wrought the great work of the Reformation in the sixteenth century.

For four centuries the most sacred of triumphs have rewarded their life, consecrated to the most holy causes, the safeguarding of God's majesty and the inviolability of the religious conscience above all human powers.

The Reformed church of France, of whom it is true to say that by her sufferings she is the *mater dolorosa* of the Reformation, cannot forget, at this momentous hour, that many of those who bore persecution in that day, sought and found in America the freedom of their consciences.

The Huguenots of France were the spiritual brothers of the Puritans of America. This brotherhood still unites the churches of France with the churches of America and this union is, at this moment, deepened and sanctified, as the defenders of our two nations, side by side, in the struggle for righteousness, are perpetuating the spirit of the reformation, in the overthrow of despotism and in securing freedom for all the nations.

## ADDRESS

CHAPLAIN A. E. VICTOR MONOD

A few words only; words of hope and confidence. During the war many lives, many buildings, many institutions have been destroyed. We came over here to build up new things in war-time—better understandings, more cooperation between French and American Churches, more effective work for our common Master.

You are the sons of the Puritans. We are the sons of the Huguenots who were faithful through nearly two centuries of persecution. You are the oldest republic in the world. We French Protestants have been always, and especially in the 18th and the 19th centuries, the seed of democracy and freedom in France.

Let us unite our common faith in Jesus Christ, the only name through which we may be saved, and our common faith in democratic ideals and liberty.



At this hour of darkness and struggle, it is truly good, it is truly comforting for us to find loyal and sound friends in America. We may help you—we have told you of the devotion and the splendid spirit of our Christian boys at the Front. You may help us by sympathy, by prayer, by effective cooperation with our war relief. A true friendship always finds the best way to comfort and help the suffering.

During three months I have traveled ten thousand miles in the United States. I have visited large and numerous cities from coast to coast. Everywhere I met the same enthusiastic welcome—France has been worthy of civilization, French Protestant Churches have been worthy of Christianity—and now your nation, your Christian people are eager to be side by side with us.

May God bless America and France! May the sufferings of the world soon be over! But first of all may the liberty, and the Faith of the Puritans and the Huguenots be the cornerstone of the World of tomorrow.

## ADDRESS

CHAPLAIN GEORGES LAUGA

It is our privilege and our joy to give you, before our departure for France, our best Christian thanks.

You have just heard what our mission in the United States meant and how great was our desire to enter into a closer relationship with the religious circles of your large country. We can say without pride, but also without false shame that, thanks to God, our mission has fully succeeded.

We know well that the first secret of that success lies in the remarkable help we have received from the Federal Council,—we are especially thankful to its active General Secretary, our friend, Dr. Charles S. Macfarland. Dr. Macfarland, in the name of the French Huguenot Churches, we thank you. We shall never forget the way in which you and your offices have taken care of our mission, and often, when soon we shall again be

with our soldiers in the trenches, the remembrance will come to us of our helpful talks in your study. Our hearts are especially full of gratitude when we think of the new joint Committee, which is above all your work, and which will establish between your churches and ours, new links of a true, faithful and Christian friendship.

We are sure that the formation of the new Committee comes at the strategic hour.

We have seen, during our trip in this country, from New York to Buffalo, from Detroit to Pittsburgh, from Philadelphia to Denver, from Washington to San Francisco, how deeply our Christian brethren love our dear France and our Protestant churches, not only for their suffering, but also for the silent and glorious way in which they accept the bearing of the heavy burden of this present war. Your people understand our needs and the duty of helping us in every way. The hearts of our friends in America are open, and ready for any kind of sacrifice, because they know that their sacrifices would never attain the grandeur and the religious meaning of ours.

For a last time I want to insist upon two

important points concerning the religious situation in France. France is not at all an irreligious nation. War has not made our compatriots more skeptical. If we have not embroidered "a sacred heart" on our flags, nor engraved "Gott mit uns" on our sword belt, we have been sustained from the beginning by "the spiritual"; we have been led by the "eternal light." In brief, France is ready for a true religious awakening.

We are persuaded that the greatest opportunities are awaiting our French Protestantism and we agree absolutely with many of our French leaders who tell us that we can be the workers of a new Reformation, the leaven which leaveneth the whole lump.

The French people are aware of the fact that our two greatest allies, America and England, are practically Protestant countries. In France, also, as well as here or in England the Protestant people have always been the faithful and active representatives of democracy.

We are ready in the churches for a more progressive Christianity, for a conception of the church which will make it prepare for its educational and social task. For four hun-

dred years French Protestantism has never had such wonderful possibilities as now.

But at the same time, war has brought us a lot of tremendous difficulties; many of our churches are without ministers since half of them have enlisted. Many courageous women, wives of our enlisted ministers, are trying to take the places of their husbands: some of them are preaching every Sunday, but this situation can be only temporary.

Also sixty of our choicest ministers and theological students have been killed; and we are awfully impoverished.

You know the terrible situation of our religious activities, still under the yoke of the conqueror; forty-six of our churches have been destroyed and burned, and the unhappy refugees who have arrived these last months in France from these desolated regions, whom we have received in our homes, starving and having lost everything, tell us how difficult it will be to rebuild a normal life in these churches. We have our widows, our orphans to help. We need *your* help and know that you will never forget that America, Democratic America, Protestant America ought to help in France in every way, at

this present hour, the descendents of the Huguenots, the Sons of the Reformation.

Tomorrow we sail, and go back to our service in France, to live again with our dear boys in the mud of the trenches. We already have seen so often death falling near—oh, very near us—that we know well that it is possible we may soon rejoin in the Father's house many of our dearest friends. We shall be happy to say with one of our young Christian soldiers, "They do not take my life, I give it for Peace, for the peaceful Kingdom of Christ on earth."

We ask God to keep us faithful until the end in the spirit of another soldier, who wrote to his father a few days before he died, "You know, daddy, that I am ready because for me the beauty of a life is more than life itself."

But before that, and since it is for the last time, perhaps on this earth, that we meet you, dear friends, allow us to believe that our stay in America will not be useless; allow us to tell in our churches and at the front, "Our Christian brothers in America love us; they are in full communion with us; they are ready to take their share of

our suffering and also of our hopes. Like us they will never be downhearted, because like us they are persuaded that neither war, nor death, nor life shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

## RESPONSE TO THE CHAPLAINS

REV. FRANK MASON NORTH  
*President of the Federal Council*

**Y**OU bring welcome messages from our brothers of the Protestant Churches of France. With satisfaction and solicitude we have heard the words which they have sent to the churches of America.

You, however, are yourselves, their message. You embody both their greeting and their appeal. To have had you with us during these months past has quickened our patriotism and reenforced our faith. Bear to them the expression of our gratitude that they sent you: receive for yourselves our gratitude that you came.

In you, in the land and churches to which you so soon return, there is a significance which cannot escape even the dull and indifferent. You freshen our memory of days of delight in your romance. Your historians are the fellows of the great masters upon our



shelves. Your noble preachers, some indeed not Protestant, but all French, have been an inspiration in our thinking. In the charm of your art, the gaiety of your life, the ardor of your valor, we have not failed to find the deep springs of your spirituality. It would be idle in this hour to attempt to tell you what France, as an ally in the day of our own struggle for liberty, as a land to which pilgrims of art and literature eagerly turn their feet, as the scene of those contests for religious liberty which ever challenge the admiration of the world, has meant to the group of her friends gathered here tonight. To the formal message which we shall ask you to bear to the churches which you represent, let me add, on behalf of this company and of the American churches, the warmth of a deep and affectionate admiration for France.

We are mindful that you are here as Captains. You incarnate patriotism. You are of the army for the defense of your fair land and for victory over those who would trample its ideals under the iron heel. Patriotism is not a national trait. Its high call has been heard down the centuries. It does not know latitude or longitude. It was at home at

Thermopylæ, at Bunker Hill, at the Marne. Its compulsion has built tribes into nations and guarded for men the product of their travail. In these days of alliance in the enterprises of righteousness—the patriotisms of the many merge into one patriotism. Your great rallying cry,—Liberté, Egalité, Fraternité,—rings down the battle lines where British, French, American, Italian are alike enduring hardship as good soldiers, to make it real for the whole world. Freedom, Equal rights, Brotherhood, these are the ideals to which the patriotism of every real democracy aspires. For these we share your passion and your peril.

And you are Chaplains! Your patriotism is not alien to your faith. Well we know that the true liberty comes only when the Son has made men free, that it is He who established the basis of equality when He made of one every nation of men to dwell on all the face of the earth, that when He said "Thou shalt love thy neighbor as thyself," He gave brotherhood to humanity. Yours is that wider patriotism that stands not for France alone, but for the Kingdom of God. Your fathers of the Huguenot churches, as the Pil-

grims of our own early American life, fought and suffered for principles which now are girdling the earth. The issues of the present world conflict are spiritual and you, men of the spirit as well as men of the army, are bringing to the world the challenge to faith—as truly as you bring to France the challenge to patriotism.

May you have safe transit across the seas of danger! You will assure the churches of France of the pledges of fellowship which here we give you. You will promote that Federation of the Protestant forces which will bring into harmonious cooperation all those religious organizations which can by their constitution act together. You will find again your place with your regiments and to your valor, please God, will be added victory, to your faith, the spiritual conquest of your beloved France and the world.

Will you permit me as a final word to give you the lines familiar to us here, written by a true lover of your country, a stalwart son of our own, who, intolerant of the wrongs done to Belgium and to France, has put his love and indignation into verses that will live. Many months ago Henry Van Dyke wrote:

Give us a name to fill the mind  
With the shining thoughts that lead mankind,  
The glory of learning, the joy of art,—  
A name that tells of a splendid part  
In the long, long toil and the strenuous fight  
Of the human race to win its way  
From the feudal darkness into the day  
Of Freedom, Brotherhood, Equal Right  
A name like a star, a name of light.  
I give you *France!*

Give us a name to stir the blood  
With a warmer glow and a swifter flood,—  
A name like the sound of a trumpet clear,  
And silver sweet, and iron-strong,  
That calls three million men to their feet,  
Ready to march and steady to meet  
The foes that threaten that name with wrong—  
A name that rings like a battle song.  
I give you *France!*

Give us a name to move the heart,  
With the strength that noble griefs impart,  
A name that speaks of the blood outpoured  
To save mankind from the sway of the sword,—  
A name that calls on the world to share  
In the burden of sacrificial strife  
When the cause at stake is the world's free life  
And the rule of the people everywhere,—  
A name like a vow—a name like a prayer.  
I give you *France!*

## EXPRESSIONS OF GOODWILL

WILLIAM I. HAVEN,

*Representing the General War-Time  
Commission*

**W**HY should the part speak when the whole has spoken? After these comprehensive words of the President of the Federal Council, it seems hardly necessary that anything should be said from the Commissions which carry out its work and yet, I am very glad to have this opportunity to bring greetings of appreciation and goodwill to our brothers from France who are so soon to return.

I am privileged to speak for the War-Time Commission of the Federal Council. You have all observed hanging low in the western Heavens just after sunset in these recent weeks, a wondrously beautiful star, part of the time the crescent moon was just above it. I heard the other day a delightful story of a little girl who, walking home with her

mother, pointed to the star and said "Mother is that God's Service Star?" He has His Service Star. He understands the meaning of this sacrifice in the warfare against sin, and I greet you first of all as brothers in the ranks of those who follow after the great Leader of our sacrificial hosts. "He spared not His own son," as the Apostle says, and "He that spared not His own son but delivered Him up for us all, how shall He not with Him also freely give us all things." We may have suffering, we may have death, but we shall have victory, and it is a glorious privilege to be in this warfare as followers together of Jesus Christ our Lord.

I am speaking to you for the War-Time Commission that represents, as you know, the united program of the service of the Churches composing the Federal Council, and we must never forget that it is the Churches that are backing the most vital movements of the war. It is the Churches that sent out the Chaplains, like yourselves, who are the foundations of spiritual guidance and comfort among the troops up to the last moment, authorized by the Government for this ser-

vice. It is the Churches that select and care for the voluntary workers that assist the Chaplains in the cantonments and that serve in the regions about the camps, and it should never be forgotten that it is the Churches that are the creators and supporters of the Young Men's Christian Association and the Young Women's Christian Association. It is from the Churches and those who are the constituent members of the Churches that these large sums for the work of these associations have been raised. It is the Churches that support the Red Cross and the camp activities that are making for the moral protection of the environment of our armies. Even where substantial contributions come from those that are members of the Churches, in innumerable instances it is the spirit of the Churches in the communities that creates this enthusiastic giving of these vast sums for all these causes. The Churches are the reservoirs where burn and whence flame forth the fires of patriotism and that larger patriotism that counts all who love liberty as fellow-citizens. I bring to you the goodwill and greeting of all these Churches working together in their War-Time Commission,

We recognize that there is a loyalty that is larger than Protestantism, but it is entirely proper that I should bring to you, as I do out of my heart, especially the greetings and goodwill of your Protestant brethren. You are Huguenots, a name that kindles the imagination of all Protestants. We realize this sympathy. It was very interestingly brought to my mind the other day in a letter which came to the Bible House from a French Chaplain. (You must pardon my pronunciation, though one of my mother's grandmothers was a French lady, a fact of which I am very proud, the family being a part of my sister's name. The inheritance of blood which makes me a peculiar kinship to you, has not brought with it fluency in the use of the mother tongue). This Chaplain, Mons. Faivre, was trying to help a soldier who was going back to the trenches and who wished to get in touch with some one who could sympathize with him and encourage him. The Chaplain thought of one of the under officers where he was going to serve who was a Huguenot. He knew this officer would be friendly and helpful to this soldier in spiritual things. He described to the soldier the officer, but when



the soldier arrived he found before him two or three under officers and he could not tell certainly which was the Huguenot and he therefore used this strategy: He passed along humming the words of what I am told is a familiar hymn among the Huguenots, beginning "Debout! Sainte Cohorte." One of the officers immediately was attentive and after a little separated himself from his companions and followed the soldier and they had many precious hours together. So we by hymn and prayer would place ourselves with you and rejoice in all that you can accomplish as fellow Christians and especially as members of this Protestant Household of Faith.

Let me further say that we want you when you go back to tell all friends that we are coming. There used to be a song that our American armies sung 50 years ago in our Civil War when Abraham Lincoln was President of the United States, that was something like this, "We are coming Father Abraham a hundred thousand strong." Now 100,000 is not of much account today. We have gotten by thousands in our enumeration either of men or money. Nobody thinks anything

now of thousands. Nothing less than a million is of any account; so I will change the words of our old war-time song and say, "We are coming a million, five million, yes, if necessary, ten million strong to help you win the battles of liberty and righteousness." I wish that we could come by land. I wish that this sea was swallowed up and our engineers could lay their rails so that we could move these millions swiftly into battle front. The brightest light of literature, perhaps, in the 19th century, your own great poet, Victor Hugo, has told, as no one else has told, of the perils of the sea, but he little knew the terrors of this day. May God keep you safe in your homeward journey and soon make it possible that this calamity may be passed and that our men may be with you by safe voyages, standing in the common ranks against the common foe.

Let me also say what you may not believe to be the fact as you have observed us here through these few months, we are coming with "humility." I know this is not recognized by every one to the crowning characteristic of us Americans, but it is more descriptive of our true feeling than might be

supposed. We know what you have done. We realize the valor and bravery of France. We have heard of your young officers, one of whom the other day called to his men in the trenches, "Come on, fellows, they make little holes in us but they don't hurt!" In all these awful years of war there has never been a word in America that has thrown a shadow of question on the bravery of the armies of France. We are coming to share with you and to learn from you and to emulate these virtues. Take with you we beseech you our hearts' greetings and be assured that you will be remembered constantly in our thoughts and prayers.

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President's Office, Brown University,

Providence, R. I., January 16, 1918.

My dear Dr. Macfarland:

I am most sorry I cannot break an engagement previously made for next Tuesday evening. I have no doubt you will have a very delightful occasion. I wish I could greet those delegates from French Protestant churches and in the name of the Commission on International Justice and Goodwill could stretch hands across the sea. If I could be present I should call attention to the name of the Commission which I represent. That name indicates that we are seeking something deeper than devices and expedients—that we are seeking for those qualities in

individual and national life which are the bed-rock of humanity. We are not seeking simply for arbitration of disputes, not merely for peace which may last for a time, not merely for an international court or legislature, which may or may not endure, not merely for treaties which may or may not prove effective; but we are seeking for justice among all nations great and small, and for that goodwill without which treaties and courts are vain. Let us keep close to the fundamentals of individual and national life.

Near my home in Providence is Rochambeau Avenue, where during the American Revolution the troops of Comte de Rochambeau pitched their tents when they came to the relief of America. In the oldest hall of Brown University, built in 1770, there was a hospital for the French troops, while our students scattered over the land. Now our students in large numbers have crossed the sea to encamp on French soil and do something to repay the great debt we owe to Lafayette and the men of his day. Please greet the delegates for me, and for every member of the Commission assure them that they have our goodwill, and that some day they shall have the justice which now they seek.

Sincerely yours,

(signed) W. H. P. FAUNCE,

(Chairman of the Commission on International Justice and Goodwill).

REV. WILLIAM P. MERRILL,  
*President of the American Council of the  
World Alliance for Promoting Interna-  
tional Friendship Through the  
Churches.*

**I**T is an honor to have any part in such a meeting as this which recognizes and emphasizes the close ties which bind the Republic of France to the Republic of the United States of America.

But even more significant and important is another alliance which unites us. It is far older, broader, and more honorable. It is the fellowship of those who share the Christian faith in Jesus Christ, the Christian hope for the coming of the Kingdom of God, and the Christian love for all men everywhere.

We are coming to realize today as never before that Christianity is essentially international. Its Founder told His followers to "go and make disciples of all nations," gathering them into one great brotherhood. With

all its values, the Reformation brought certain harmful results, which have not as yet been overcome. Chief among them is the splitting of Christendom into groups,—churches bounded by national limits, by sectional limits, by class distinctions. We need to recover the lost sense that Christianity is a super-nationalistic movement.

This forms one profound reason why we feel so sure that the interests of Christianity for the future lie with those nations with which we have cast our lot in the present conflict. For one of the deep issues dividing Germany from the rest of the world is the issue between nationalism and inter-nationalism. Germany bases her policy on an aggressively nationalistic philosophy, while on the other side a sense of internationalism is steadily deepening and broadening.

America, more perhaps than any other nation, possesses a voice, a spokesman who can interpret and express the best feelings and aims of the people. We cannot claim that America is all that President Wilson indicates; but at least he sets forth what we would like to be. A pregnant sentence ut-

tered by him some two years ago lingers in the mind: "America asks nothing for herself which she does not seek for all mankind." That is the spirit the world needs on the part of every nation. The real and satisfying end of the war, the true victory, will come not merely when Germany is defeated on the battlefield, but when Germany is converted to that view of her relation to the rest of the world. When Germany can say, "Germany seeks nothing for herself which she does not seek for all mankind," the world will be secure in her presence.

In this establishment of an international spirit the churchmen should lead. And their leadership will come through their recovery of the lost or weakened sense of the international character of Christianity. From a letter written by an unknown Christian about the middle of the second century of our era come words revealing clearly the true view: "Christians are distinguished from other men neither by country nor language nor customs. Every foreign country is to them a fatherland. What the soul is to the body, that Christians are to the world. The soul is im-

prisoned in the body, yet it holds the body together. And Christians are scattered throughout the world, yet they hold the world together. God has assigned them this illustrious function, which it were unlawful for them to forsake."

Because internationalism means so much to Christianity I rejoice to stand here tonight as a representative of a movement based on the conviction that Christianity is essentially international. The World Alliance of Churches for International Friendship contains but a small number of Christian people; but they are found in every country of Christendom, groups committed to the conviction that their Christianity takes precedence of all other causes in its demand upon their loyalty. It is significant that we have tonight at this one table Christian men from three great continents, Europe, Asia, and America, bound together by a common faith, hope, and love. May this meeting symbolize our brightest hope and fondest dream, that of a free and friendly world, knit together by innumerable ties, but this tie the strongest of all, our fellowship in Christ Jesus; that once more,



and as never before, Christians may discharge their "illustrious function," assigned them of God," which it were unlawful for them to forsake," the function of "holding the world together."

CHAPLAIN NEHEMIAH BOYNTON,  
*United States Army, Representing the Gen-  
eral Committee on Army and Navy  
Chaplains*

**I**T is certainly a quick pleasure and no insignificant honor, my comrades, to be permitted to say a word of cordial God-speed as you return to your own country.

We hope that in your American experiences you have become fully persuaded of the spirit and purpose of our country and that underneath what may seem to the superficial observer a light and trivial spirit, you have found the solid and adamantine resoluteness, which will not retire from the present undertaking, whatever the cost or the delay, till the principles of righteousness and justice shall be acknowledged and obeyed in those seats of the mighty where now they are played like pawns, in the interest of opportune politics or national necessities.

America cannot forget France, nor can we be unmindful of her service to us in the great

and embarrassing experiences of the Revolutionary War.

Our youth still find the instinct and the courage of lofty patriotism in the memory of the brilliant Lafayette, who with a small company of like-minded spirits, with a fiery enthusiasm for our cause, named with a fine idealism their ship "Victory" and sailed across the seas offering the sacrifice of their enthusiastic services to America in her hour of need. Today the American, with the spirit of Lafayette in his heart is sailing back again to France, reciprocating both the earnest love and gallant courage, as he fights side by side with her and to the end, to conquer, "the snake, which sprawls yet unconquered on the world highway" and to establish the safety zone of democracy.

As a chaplain in the army of the United States I give to you, my comrades, a brother's hand. Ours is a common task, and a common spirit. Together by our services and our sacrifices, we must make true religion so real, so vital, so manly, that in the royal fellowship of Christ men will be eagerly brave in any adventure with life, while happy and expectant in any meeting with death. It

is ours to make religion, whose deepest implications are closely related to the conclusion of this war, indeed a strong tower to the men who fight for the glorious realization.

May calm seas and sun-filled skies attend you my comrades, on your homeward way: may you be delivered from all accident and harm: and if God will, may it be our common joy to meet again upon the fields of France, in the service of the great King for the comforting and spiritual strength of our invincible armies!

## THE MESSAGE TO FRANCE

*A Message to the Federation of French Protestant Churches and the French Protestant Committee, from the Federal Council of the Churches of Christ in America.*

Dear Brethren:

We have received with gratitude and joy, your message and your messengers. Your epistle has been conveyed to all our churches, and to its bearers, Chaplain Georges Lauga and Chaplain A. E. Victor Monod, we have sought to accord our best hospitality and the largest opportunity for a hearing before our people.

Your nation has been, for more than a century, bound to ours by the ties of your service to us and to the world and of our gratitude and affection for you. Huguenot history has always been a source of deep inspiration and stimulation to our pastors, our churches and our people.

During recent years, our two nations have been, by the hand of God, united in a solemn league and covenant which we trust and profoundly believe will endure beyond our union in conflict for common ideals of truth and freedom, and will forever bind us together in the coming brotherhood of free nations and peoples which is the end we now seek to secure by our unity in sacrifice.

Your sacrifices have been in our behalf and are our heritage. May your suffering become the burden of our hearts.

By the closer union of your evangelical bodies and by the common agreement of those among us in cooperation with you, it is our earnest hope that we may enlist our churches in deeper sympathy, in prayer and in material

help in the work of reconstructing your own churches and by this means, of rebuilding the waste places of your beloved land, so that its countenance may once more fittingly express the gracious spirit of your people as its devastation now bears witness to the undying soul of your nation. We shall endeavor to keep in sight of our churches, your unmeasured needs, in the midst of the sometimes confusing multitude of missionary and humanitarian appeals now beseeching their support.

You are relatively few in number, but the Kingdom of God is not measured in these terms; it is like the leaven hid in many measures of meal. We enter into no debate concerning those of other faith in your land; our mood is constructive, but we believe, that as in centuries past, your faith has given light to your people, so the future has a divine mission for your churches.

From our knowledge of your history, going back for centuries, for the story that comes to us daily from those of our nation, our soldiers, our physicians, our nurses whose high privilege it is to serve with you, from the lips of our own representative who met in prayer and conference with you two years ago, we have learned of your faithful ministrations in sacrifice, in service, in guiding and inspiring your nation.

Your messengers have been the personal embodiment of these sentiments. They have imparted to us the moral and spiritual atmosphere which has sustained you and your people; they have fulfilled the word of the great Apostle and have let all bitterness be put away from them that the fruit of the spirit might abound. They have ever been found among us speaking the truth in love, but ever faithfully speaking the truth.

Our own ideals have been made clearer to us and the spirit of our own faith deepened and our loyalty inspired for the cause which unites us, by their message, and ever more by the messengers themselves. We believe you were

guided by the spirit and the hand of God in the choice of your apostles to us. We have deeply sorrowed that one of them came to us broken in health, worn by his faithful service, and yet, at the same time, we have rejoiced in the privilege of prayer in his behalf and of ministering to him with our own hands and are happy we can return him to you stronger than when he came.

Our plans for furthering the interchange of thought and life between the religious forces of our nations and our hopes for the conservation and development of your evangelical churches and missions, they will make known to you. We respond heartily to the splendid proposals of your message. We trust that in days to come we may, in some measure, repay the debt we owe to your nation and to your churches, an account whose interest has been for centuries accumulating and which we can never overtake.

May God grant that as we are now in some measure the partaker of your sufferings, we may in the better days share with you in the triumph of justice, freedom and holy love.

In behalf of the churches,

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN  
AMERICA,

A large, elegant handwritten signature in dark ink, appearing to read "J. M. Barth".

*President,*

A large, elegant handwritten signature in dark ink, appearing to read "Charles S. Macfarland".

*General Secretary.*

*Un Message à la Fédération des Eglises protestantes françaises, et au Comité protestant français du Federal Council of the Churches of Christ in America.*

Chers frères,

C'est avec joie et reconnaissance que nous avons reçu votre message et vos messagers. Votre épître a été remise à toutes nos Eglises, et nous avons essayé de donner à vos délégués, Chapelain Georges Lauga et Chapelain A. E. Victor Monod et notre meilleure hospitalité, et le plus grand nombre possible d'occasions de se faire entendre de notre peuple.

Depuis plus d'un siècle, votre nation a été unie à la notre par les liens qu'ont noué les services que vous avez rendus au monde, liens qu'ont resserrés notre affection et notre reconnaissance. L'histoire des Huguenots a toujours été pour nos pasteurs, nos églises et notre peuple, la source de profonde inspiration et nous a servi de stimulant.

Ces derniers temps, nos deux nations, par la main même de Dieu, ont été unies par un contrat, et par une alliance solennels, lesquels, nous en avons la profonde certitude, dureront au delà de notre union dans le conflit qui nous fait lutter pour un idéal commun de vérité et de liberté; ce lien ne pourra que se resserrer dans la fraternité future de nations et de peuples libres; c'est le but que nous poursuivons par notre unité dans le sacrifice.

Vos sacrifices ont été faits en notre nom; ils sont notre héritage; puissent vos souffrances devenir le fardeau de nos cœurs!

Par l'intime union de vos diverses dénominations évangéliques, et par le consentement mutuel de ceux qui parmi nous coopèrent avec vous, nous avons le ferme espoir de pouvoir, par une profonde sympathie, par la prière et par le secours matériel, enrôler nos églises dans l'œuvre de reconstruction de vos propres églises, et par ce moyen



rebâtir les régions dévastées de votre patrie bien-aimée afin que, une fois de plus, elle soit la juste expression de l'esprit généreux de votre peuple, de même que la dévastation témoigne encore de l'âme immortelle de votre nation. Nous nous efforcerons de représenter à nos Eglises vos besoins illimités, au milieu de la multiplicité, parfois embarrassante, d'appels de missionnaires et d'humanitaires qui recherchent aujourd'hui leur appui.

Vous êtes relativement petits par le nombre; mais le Royaume de Dieu n'est pas mesuré en ces termes; c'est comme le levain dans la pâte. Nous n'entrèrons dans aucun débat concernant ceux d'une autre confession de foi dans votre pays; ce que nous voulons, c'est construire; nous croyons que, de même que dans les siècles passés votre foi a éclairé votre peuple, l'avenir réserve à vos Eglises une mission divine.

Ce n'est pas seulement en contemplant les siècles passés de votre histoire que nous avons eu conscience de votre fidélité dans le sacrifice et l'obéissance au devoir; jour après jour, nous en avons eu l'écho par le témoignage de ceux des nôtres, nos soldats, nos médecins, nos gardes-malades, qui ont eu le privilège de servir avec vous, et par les lèvres mêmes de notre représentant qui, il y a deux ans, vous a rencontrés en conférence et aussi en prière.

Vos messagers ont personnalisé vos sentiments. Ils nous ont fait sentir l'atmosphère morale et spirituelle qui vous a soutenus, vous et votre peuple, ils ont réalisé la parole du grand Apôtre, "Ayant rejeté toute amertume afin que l'Esprit de Dieu abonde." Toujours ils ont été trouvés portant la vérité avec amour, mais fidèlement disant la vérité.

Ces messagers plus encore que leur message, ont rendu plus clair à nous mêmes notre idéal; l'esprit de notre foi s'est approfondi à leur contact et notre loyauté pour la

cause qui nous unit a été ravivée. Nous croyons que vous avez été conduits par l'esprit et la main de Dieu dans le choix de vos Apôtres parmi nous. Nous avons été profondément affligés que l'un d'eux nous arrivât atteint dans sa santé, par le fait de sa fidélité au service de sa patrie, et néanmoins nous avons ressenti le privilège de prier pour lui et de le soigner de nos propres mains. Nous sommes heureux de pouvoir vous le renvoyer plus robuste qu'il n'était à son arrivée.

Ils vous diront quels sont nos plans d'échange de pensée et de vie entre les forces religieuses de nos nations; ils vous traduiront notre espoir de voir vos Eglises évangéliques se perpétuer et se développer vos Eglises évangéliques et vos missions. Nous répondons de tout cœur aux propositions splendides de votre message. Nous avons la ferme confiance que dans les temps futurs, nous pourrons en quelque mesure nous acquitter de la dette que nous devons à votre nation et à vos églises, dette dont les intérêts se sont accumulés pendant des siècles et que nous ne pourrons jamais couvrir.

Dieu veuille que, de même que nous sommes en quelque mesure participant à vos souffrances, nous puissions en des jours meilleurs partager avec vous le triomphe de la justice, de la liberté et de l'amour.

Au nom des Eglises

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST,

FRANK MASON NORTH

Le Président,

CHARLES S. MACFARLAND

Le Secrétaire-Général

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